





# The prophete

Jonas / with an introducciō before teachin-  
ge to Understode him and the right vse also  
of all the scripture / and why it was writ-  
ten / and what is therein to be sought / and  
shewenge wherewith the scripture is loc-  
ked vpp that he which readeth it / can not  
Understode it / though he studie therein ne-  
uer so moche: and agayne with what keyes  
it is so opened / that the reader can be  
stopped out with no subtiltie or false  
doctrine of man / from the  
true sense and vnder-  
standinge there-  
of.

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w. T. Vn to the Christen reader.

**I**n y<sup>e</sup> vniuersall Philistines stop-  
ped y<sup>e</sup> wellles of Abraham ad  
filled them vpp with erth / to  
put y<sup>e</sup> memoriall out of mīde /  
to y<sup>e</sup> entent y<sup>e</sup> they might cha-  
lenge y<sup>e</sup> grounde : even so the fleshly minded  
hypocrites stoppe vpp the Daynes of life w<sup>h</sup>-  
ich are in y<sup>e</sup> scripture / w<sup>h</sup> the erth of theyr  
tradiciōs / false similitudes & lienge allego-  
ries : & y<sup>e</sup> of like zeale / to make y<sup>e</sup> scripture the  
eyr awne possessiō & marchaundice : and so  
shut vpp the kingdome of heven which is  
Godes worde nether enterlge in thē selues  
nor soferinge them that wolde.

**T**he scripture hath a body with out / ad  
within a soule / sprite & life. It hath w<sup>h</sup> out  
a barke / a shell ad as it were an hard bone  
for y<sup>e</sup> fleshly mynded to gnaw vppon. And  
within it hath pith / corne / mary & all sw-  
etnesse for Godes electe which he hath cho-  
sen to geve them his spirite / & to write his  
law & y<sup>e</sup> faith of his sonne in their hertes.

**T**he scripture cōteyneth .iij. thīges in it  
first y<sup>e</sup> law to cōdemne all flesh : secōdaryly  
y<sup>e</sup> Gospell / y<sup>e</sup> is to saue / promises of merce

A.ij.

## The Prologe.

for all y<sup>e</sup> repent & knowlege their sinnes at  
the preachinge of y<sup>e</sup> law & cōsent in their her  
tes that the law is good / & submitte them  
selues to be scolers to lerne to kepe the lawe  
& to lerne to beleue y<sup>e</sup> mercie that is promi-  
sed thē: & thridly the stories & liues of those  
scolars / both what chaunces fortuneth thē /  
& also by what meanes their scolemaster te-  
aught thē and made them perfecte / & how  
he tried the true from the false .

**W**hen y<sup>e</sup> ypocrites come to y<sup>e</sup> lawe / they  
put gloses to ad make no moare of it then  
of a worldly law which is satisfieth with y<sup>e</sup>  
outwarde worke and which a turke maye  
also fulfill. Whē yet Gods law never cea-  
seth to cōdemne a man Vntill it be written  
in his herte and Vntill he kepe it naturallly  
without cōpulsion & all other respecte saue  
only of pure love to God and his neyhou-  
re / as he naturallly eateth whē he is an ho-  
ngred / without cōpulsion & all other respec-  
te / saue to slake his hongre only .

**A**nd whē they come to the Gospell / the-  
re they myghe their leuen & saue / God now  
receaueth vs no moare to mercie / but of

## The Prologe.

mercie receaueth vs to penaunce/that is to  
wete/holy dedes y make them satt belies &  
vs their captiues / both in soule and body.  
And yet they sayne theyr Idole y Dope so  
mercifull/ y if thou make a litle money gli-  
ster in his Salams eyes / there is nether pe-  
naunce ner purgatory ner any fastige at all  
but to sle to heven as sweste as a thought  
and at the twinkellynge of an eye.

And the liues stories and gesses of men  
which are cōtayned in the bible/ they reade  
as thylges no moare perteynynge vnto the/  
then a tale of Robt hode/ & as thylges they  
wott not wherto they serue / saue to sayne  
fasse discāt & tuglinge allegories / to stablisch  
their kingdome with all. And one y chesest  
p fleschliest studie they haue / is to magnifie  
y sayntes aboue measure & aboue y teneith  
& with their poetrie to make them greater  
then euer God make them. And if they fin-  
de any infirmite or synne ascribed vnto y  
saintes / that they excuse with all diligēce/  
diminushige the glorie of y mercie of God  
& robbinge wretched sinners of all theyr co-  
forte/ & thinke thereby to flater the sayntes

## The Prologe.

and to obtayne their fauoure & to make speciall aduocates of the: even as a man wold obtayne y fauoure of wordely tirantes: as they also sayne the saintes moch moare cruell then ever was any heathen man & moare wrekefull and Vengeable then y portes fame their godes or their furies y torment y soules in hell/ if they euens be not fasted & their images Visited & saluted wpth a Paternoster ( whych prayer only oure lippes be accoynted with oure hertes Vnderstoddinge none at all ) and worshaped w' a candell & y offeridge of oure deuocion/ in y place which they haue chosen to heare y supplicacions & meke peticions of their clientes therein.

¶ But thou reader thike of y law of God how y it is all together spirituall/ & so spirituall y it is neuer fulfilled w' dedes or werkes/ Vntill they flow out of thyn herte w' as greate loue toward thy neybour/ for no deseruige of his/ y though he be thine enimie/ as Christ loued y ad did for the/ for no deseruige of thyne / but eue when thou wast his enimie. And in y meane time/ thorowte all our infancie & childehod in Christ / yll



## The Prologe.

we be growen vpp in to perfecte men in the  
full knowlege of chꝛist & full loue of chꝛist  
agayne & of oure neybourcs for his sake / af-  
ter ensample of his loue to vs / remembre  
that þe fullfyllinge of þe law is / a fast fayth  
in chꝛistes bloud coupled w<sup>th</sup> our professiō &  
submyttige our selues to lerne to doo better  
And of þe Gospell or promises which th-  
wemetest in þe scripture / beleue fast þe God  
will fullfill them vñ to þe / and that vñ to þe  
uttemost hott / at the repentaunce of thyne  
herte / whē thou turnest to hym & forsakeest  
euery / even of his goodnesse & fatherly mer-  
cy vñ to the / ad not for thy flatteringe hym  
with ypocritish workes of thyne awne fay-  
ninge. So þe a fast faith only with out res-  
pecte of all workes / is the foregouenesse both  
of the synne which we did in tyme of igno-  
raunce with luste ad cōsent to synne / & also  
of all the synne which we doo by chaunce &  
of frailete / after þe we are come to knowlege  
ad haue professed þe law out of oure hertes.  
And all dedes serue only for to helpe oure  
neybourcs & to tame oure flesh that we fall  
not to synne agayne / & to exercise oure sou-



## The Prologe.

les in Vertue / & not to make satisfiſſation to  
Godward for y<sup>e</sup> ſynne y<sup>e</sup>is once paſte.

¶ And all other ſtoꝛies of y<sup>e</sup> bible / with out  
excepciō / are y<sup>e</sup> practiſinge of y<sup>e</sup> law & of the  
Goſpell / and are true and faitfull enſam-  
ples & ſure erneste y<sup>e</sup> God will euen ſo deale  
with vs / as he did with thē / in all infirmi-  
ties / in all temptaciōs / & in all like caſes &  
chaunces. Wherin ye ſe on y<sup>e</sup> one ſyde / how  
fatherly & tenderly & with all cōpaſſion god  
entreateth his electe which ſubmitte them  
ſelues as ſcolers / to lerne to walke in the  
wayes of his lawes / & to kepe thē of loue.  
¶ If they forgatt thē ſelues at a tyme & wēt  
aſtraye / he ſought thē out & fett thē agay-  
ne with all mercie. ¶ If they fell & hurte thē  
ſelues / he healed thē agayne with all com-  
paſſion & tenderneſſe of hert. He hath ofte  
brought greate tribulation & aduerſite vpon  
his electe: but all of fatherly loue onely  
to teach thē & to make them ſe their awne  
hertes & y<sup>e</sup> ſynne y<sup>e</sup> there laye hid / that they  
might aſtirwarde ſeale his mercie. For his  
mercie wayted vpon thē / to rid them out  
agayne / aſſone as they ware lerned & come

## The Prologe.

to y<sup>e</sup> knowlege of their awne hertes: so that  
he neuer cast man awaye how depe so euer  
he had sinned / saue thē oly which had first  
cast y<sup>e</sup> pocke of his lawes frō their neckes/  
with vtter diffiaunce & malice of herte.  
Which ensamples how cōfortable are they  
for vs / whē we be fallen in to sinne & God  
is come vppō vs with a storge / y<sup>e</sup> we dispe=  
are not / but repēt with full hope of mercie  
after y<sup>e</sup> ensamples of mercie y<sup>e</sup> are gone befo=  
re; And therfore they were written for our  
lerninge / as testifieth Paul Ro. v. 8. to cōfor=  
te vs / y<sup>e</sup> we might y<sup>e</sup> better put oure hope &  
trust in God / whē we se / how mercifull he  
hath bene in tymes past vñ to our weake  
bretthern y<sup>e</sup> are gone before / in all theyr ad=  
uersities / neade / temptaciōs / ye & horrible  
synnes in to which they now & then fell.  
And on y<sup>e</sup> other side ye se how they y<sup>e</sup> har=  
dened their hertes & synned of malice & re=  
fused mercie y<sup>e</sup> was offered thē & had no po=  
wer to repēt / perished at y<sup>e</sup> later ende with  
all confusion & shame mercilesly. Which  
ensamples are very good & necessary / to ke=  
pe vs in awe & dreade in tyme of prosperite

## The Prologe.

as thou maist se by Paul. i. Cor. x. that we  
abide in the feare of God / & way not wild  
and fall to Vanities ad so synne ad prouoke  
God and bringe wrath vppon vs.

¶ And thridly ye se in that practise / how  
as god is mercifull & longesoferynge / euen  
so were all his true prophetes & prechers /  
heringe the infirmities of their weake bre-  
thern & their awne wōges & iniuries with  
all paciete & longesoferynge / neuer castinge  
any of the of their backes / vñ tyll they syn-  
ned agensst y<sup>e</sup> holygost / maliciously persecu-  
tinge y<sup>e</sup> open & manifest trouthe: cōtrary vñ  
to the ensample of y<sup>e</sup> Pope / which in sum-  
me agensst God & to quench y<sup>e</sup> truerth of his  
holy spirit / is euen these captayne and tro-  
pethlower / to sett other awerke / ad seketh  
only his awne freedom / liberte / priuilege /  
welth / prosperite / profite / pleasure / pasty-  
me / honoure & glorie / with y<sup>e</sup> bondage / thre-  
aldome / captiuite / miserie / wretchednesse &  
vile subiectiō of his brethern: & in his awne  
cause is so feruent / so steffe & cruell / that he  
will not sofre one word spoken agensst his  
falsse magiste / wily inuenciōs ad iuglynge

## The Prologe.

poerifie to be vnaduēged / though all chri  
stendome shuld be sett to gether by the ea  
res / and shuld cost he cared not how many  
hundred thousande their liues.

**O**W & thou mayst reade Jonas frute  
fully & not as a poetis fable / but as an  
obligacō betwene God and thy soule /  
as an earnest peny geuen & of God / & he wil  
helpe & in time of nede / if thou turne to him  
as the word of god & only fode & life of  
thy soule / this marke & note . first count  
Jonas the friend of god & a man chosen of  
god to testifie his name In to & worlde / but  
yet a younge scolar / weake & rude / after &  
kind of & appostles / while Christ was yet  
with them bodyly . which though Christ  
taught the euer to be meke & to vmbles the  
selues / yet oft stroue amonge them selues  
who shuld be greatest. The sonnes of Ze  
bede wold sitt / the one on the right hōde of  
Christ & the other on & lisse. They wold  
praye / that fire might descende from heuen /  
and consume the Samaritanes.

**W**hen Christ asked who saue men that I  
am / Peter answered / thou arte the sonne



## The Prologe.

of the lyuinge God / as though Peter had bene as perfecte as an angell. But immediately after / when Christ preached vñ to the of his deeth & passiō / Peter was angre & rebuked Christe & thought earnestly y he had rauid & not wist what he sayde: as at a nother time / when Christ was so seruently busied in healinge y people / y he had no leyser to eate / they went out to holde him / supposinge that he had bene besyde him selfe. Ande one y cast out deuels in Christes name / they forbade / because he wayted not on them / so glorious were they yet.

¶ And though christ taughte all waye to forgeue / yet peter after longe goenge to scole / ayed wether men shuld forgeue. vii. tymes / thynkinge y .viij. tymes had bene to moch. And at y last soper Peter wold have died with christe / but yet within fewe howres after / he denied hym / both cowardly & shamefully. And after y same maner / though he had so lōge herd that nomā might auenge him selfe / but rather turne y other cheke to / then to smyte agayne / yet when Christ was in takinge / peter ayed whether



## The Prologe.

It were lawfull to synpte with y swerde/ and  
taryed none answer / but layd on rashly.

So that though when we come first vñ to  
y knowlege of the trueth / and the peace is  
made betwene God & vs / & we loue his la-  
wes & beleue & trust in hym / as in oure fa-  
ther & haue good hertes vñ to him & be born  
anew in y sprite: yet we are but childern and  
younge scolars weake & foble & must haue  
tyme to grow in y spirite / in knowlege / so  
ne & in y dedes therof / as younge childern  
must haue tyme to grow in their bodies.

And God oure father & scolemaster se-  
deth vs & teacheth vs accordinge vñ to the  
capacite of oure stomakes / & maketh vs to  
grow & waye perfecte / & fineth vs & trieth  
vs as gold / in y fire of temptaciōs & tribu-  
lations. As Moses wittneseth Deutero.  
vñ. sayenge: Remēber all y waye by which  
y lord thy God caried y this. xl. yeres in y  
wildernesse / to vñble the & to tēpte or pro-  
ue the / y it might be knowen what were in  
thine hert. He brought the in to aduersite &  
made y an hongred / & then feed y with mā  
which nether thou ner yet thi fathers euer

## The Prologe.

knew of/to teach y that a mā liueth not by  
bred only/but by all that proceedeth out of  
the mouth of God. For y promises of god  
are life vñ to all y cleaue vñ to thē / moche  
moare thē is bred & bodyly sustinaunce: as  
y iourney of y children of Israel out of egypt  
in to y sonde promised them/ministret  
the notable ensamples & y aboundantly/as  
doeth all y rest of the bible also. Howbeit  
it is impossible for flesh to beleue & to trust  
in y trueth of gods promises / vntill he ha  
ue lerned it in moche tribulacion / after that  
God hath deliuered hī out therof agayne.  
¶ God therefore to teach Jonas & to shew  
him his awne hert & to make him perfecte  
& to enstructe vs also by his ensample/sent  
him out of y lande of Israel where he was  
a prophete/to goo amonge y heathē people  
& to y greatest & mightiest citie of y world  
thē/called Ninine: to preache y within .xli.  
dayes they shuld all perissh for their sinnes  
& that y citie shuld be ouerthrowē. which  
message y frewil of Jonas had as moche po  
wer to doo/as the weakest herted womā in  
the world hath power/if she were commaun

## The Prologe.

led to leppe in to a tobbie of lyninge snakes  
redders: as happely if God had comaun-  
ded Sara to haue sacrificed hir sonne Iſa-  
ac: as he did Abrahā / she wold haue dispu-  
ted with hī yet she had done it / or though  
she were firdge ynough / yet many an holy  
sint coad not haue seund in their hertes /  
but wold haue disobeyed ad haue runne a-  
woye frō y presens of y comaūdemēt of god  
w<sup>th</sup> Jonas if thei had bene so strōgly tēpted.  
Efor Jonas thought of this maner: loo / I  
am here a prophete by to Gods people the  
Iſraelites. which though they haue gods  
word testified by to them dayly / yet dispice  
it a worſhepe God vnder y likenesse of cal  
dea a after all maner facions saue after his  
owne worde / a therfore are of all naciōs y  
worst a most worthy of puniſhment. And  
yet god for loue of few y are amonge them  
for his names sake spareth them a defen-  
deth thim. How thē shuld god take so cru-  
ell vengeaunce on so greate a multitude of  
them to whome his name was neuer prea-  
ched to ad therfore are not y tenth parte so  
much as theſe. If I ſhal therfore goo preach

## The Prologe.

so shall I lye & shame my selfe & God the  
to and make them the moare to dispice god  
and sett the lesse by him ad to be the moare  
cruell vñ to his people.

¶ And vpon that imaginaciō he fled frō  
the face or presens of God: that is / out of  
contre where God was worshaped in & frō  
prosecutynge of Gods cōmaundemēt / and  
thought / I wyll gett me a nother waye a  
monge y<sup>e</sup> hethen people & be no moare a pro  
phete / but lye at rest & out of all cōbraun  
ce. Neuer y<sup>e</sup> lesse the god of all mercie which  
careth for his electe children & turneth al  
vñ to good to them & smiteth thē to heale  
them agayne & killeth thē to make thē al  
ue agayne / & playeth with thē (as a father  
doth some tyme with his younge ignoraunt  
children) & tempteth them & proueth them  
to make them se theyr awne hertes / prou  
ded for Jonas / how all thynge shuld be.

¶ When Jonas was entered in to the shep  
pe / he layed him downe to slepe ad to take  
his rest: that is / his cōscience was tossed be  
twene the cōmaundemēt of God which sent  
him to Ninive / & his flesshly wisdom that



## The Prologe.

disuaded & counseled hym y cōtrary & at y  
last preualed agēst y cōmaundemēt & caris  
ed hym a nother waye/as a sheppe caughte  
betwene .ii. streames/ & as poetes faine the  
mother of Meliager to be betwene diuers  
offerctiōs/ while to aduēge hir brothers de-  
eth/ she sought to sle hir awne sonne. Whe-  
re vppon for very payne & tediousnesse/ he  
laye downe to slepe/ for to put y cōmaunde-  
ment which so gnew & freate his cōscience/  
out of minde / as y nature of all weked is/  
whē they haue sinned a good/ to seke al mi-  
nanes with riot/ reuel & pastyme/ to driue  
y remembraunce of synne out of their thou-  
ghtes or as Adā did/ to couer theit naked-  
nesse with aporns of pope holy workes:  
But God awoke hym out of his dreame/  
and sett his synnes before his face.

Esfor when y Lott had caughte Jonas/ the  
be sure y his synnes came to remēbraunce  
agayne & that his conscience raged no lesse  
thē y waues of the se. And thē he thought  
that he only was a sinner & y hethen that  
ware in y shepp none in respecte of him/ ad-  
thought also/as verily as he was fled fro



## The Prologe.

god/that as Verily god had cast hī awayes  
for y<sup>e</sup> sight of y<sup>e</sup> rod mal. et h<sup>e</sup> y<sup>e</sup> natural child  
not o<sup>l</sup>p to se & to know lege his faulte / but  
also to forgrtt all his fathers olde mercie &  
kindnesse. And then he cōfessed his synne  
openly & had yet leuer perissh alone thē y<sup>e</sup> y<sup>e</sup>  
other shuld haue perished with him for his  
sake: and so of Very desperation to haue li-  
ued any lenger/ had cast him in to y<sup>e</sup> see be-  
tymcs/excepte they wold be lost also.

¶ To speake of lottes / how serforth they  
are lawfull is a light questiō. first to vse  
thē for the breakinge of strife/as when par-  
tenars/ their goodes as equally diuided as  
they cā/ take eury mā his parte by lott/ to  
auoyde all suspiciō of discerptfulnesse: & as  
y<sup>e</sup> appostles in y<sup>e</sup> first of y<sup>e</sup> Actes/ whē they  
sought a nother to succede Judas the tray-  
toure/ & .ii. personcs were presentes / thē to  
broke strife & to satisfie al parties/ did cast  
lottes/ wheter shuld be admitted/ desiryn-  
ge god to teper thē & to take whō he knew  
most mete / sernge they wist not wheter to  
preferre/ or haply coude not all agre on et-  
her/ is lawfull ad in all like cases. But to

## The Prologe.

abuse them vñ to y<sup>e</sup> temptinge of God & to  
dopeell him therewith to vtter thinges whe-  
reof we stōd in doute/ when we haue no com-  
maundemēt of him so to do/ as these hethē  
here dyd / though God turned it vñ to his  
glorie/ can not be but euell.

¶ The hethen seepmē astonied at y<sup>e</sup> sight  
of y<sup>e</sup> miracle/ feared God/ prayd to him/ of-  
fered sacrifice & vowed vowes. And y<sup>e</sup> dou-  
te not/ but that some of thē or haply all ca-  
me therby vñ to the true knowlege & true  
worshypinge of God & ware wōne to God  
in theyr soules. And th<sup>e</sup> God which is in-  
finite mercifull in all his wayes / wrought  
their soules health out of y<sup>e</sup> infirmite of Jo-  
nas/ euen of his good will & purpose & loue  
wherewith he loued them before the world  
was made/ & not of chaunce/ as it appereth  
vñ to the eyes of the ignoraunt.

¶ And that Jonas was .iij. dayes & .iij. ni-  
ghtes in the bely of his fish: we cā not ther-  
by proue vñ to te Jewes & ifidels or vñ to  
any man/ y<sup>e</sup> Christ must therfore dye & be  
buried & rise agayne. But we vse y<sup>e</sup> ensam-  
ple & likenesse to strength the saith of the

## The Prologe.

weake. For he that beleaueth the one can  
not doute in y other: in as moch as the hād  
of God was no lesse mightie in preseruinge  
Jonas aliue agenst all naturall possibilitie  
& in deliueyrnge hī safe out of his fīsh / thē  
in rcysyngē vpp Christ agayne out of his  
sepulchre. And wemaye describe y power  
& Vertue of y resurrecciō thertby / as Christ  
hī selfe bozoweth y similitude therto. Mat.  
xij. sayēge vñ to y Jewes that came abou-  
te him & despyed a signe or a wōder frō he-  
uen to certifye thē that he was christ: this  
euell & wedlocke breakinge naciō (which bre-  
ake y wedlocke of faith wherwith they be  
married vñ to God / ād beleue in their falsse  
worke) seke a signe / but there shal no sig-  
ne be geuen thē saue y signe of the Prophe-  
te Jonas. For as Jonas was .iij. dayes ād  
iij. nightes in the bely of the whale / euē so  
shall the sonne of man be .iij. dayes & .iij. ny-  
ghtes in the herte of the erth. Which was  
a watch word / as we saye / & a sharpe thre-  
ateninge vñ to y Jewes & as moch to saye  
as thus / ye harde herted Jewes seke a sig-  
ne: loo / thys shalbe youtre sygne / as Jonas

## The Prologe.

was reysed out of the sepulchre of his fishe  
then sent vñ to the Miniuites to preach y  
they shuld perissh / euen so shalt I ryse agay  
ne out of my sepulchre & come & preach re=  
pentance vñ to you. Be therfore when ye  
see y signe that ye repēt or else ye shat suerly  
perissh & not escape. For though the infirmi=  
ties which ye now se i my flesh be a lett vñ  
to poure saythes / ye shall yet then be with  
out excuse / when ye se so greate a miracle &  
so greate power of god shēd out vppō you.  
And so Chziste came agayne after y resur=  
recciō / in his spirite & preached repētaunce  
vñ to them / by the mouth of his appostles  
& disciples / & with miracles of y holy gost .  
And all that repented not perished shortly  
after and were for y most parte slayne with  
swerde and y rest caried awaye captiue in to  
all quarters of the world for an ensample /  
as ye se vñ to this daye .

And in lyke maner sens the world be=  
ganne / where soeuer repentaunce was of=  
fered and not receaued / there God toke cr=  
uell vengeaunce immediatly : as ye se in y  
floud of Noe / in the ouerthrowēge of Sodō



## The Prologe.

¶ Bomoz & all the contre aboute: & as ye se  
of Egipte / of the Amozites / Cananites &  
afterwarde of the Very Israelites / & then  
at the last of the Jewes to / ad of the Assy-  
riens and Babyloniens and so thozout all  
the imperes of the world.

¶ By! das preached repētaunce Vn to y<sup>e</sup> ol-  
de Britaynes that inhabited englōd: they  
repented not / & therfore God sent in theye  
enimies Vppō thē on euery side & destroyed  
thē Vpp & gaue the lōd Vn to other nacōes  
And greate Vengeaunce hath bene takē in  
that lande for synne sens that tyme.

¶ Wicleffe preached repētaunce Vn to ou-  
re fathers not longe sens: they repēted not  
for their hertes were indurat & theyr eyes  
blinded with their awne Pope holy right-  
wesnesse wherwith they had made theyr  
soules gaye agens the receauinge agayne  
of y<sup>e</sup> weked spiritc that bringeth. vii. worse  
then hym selfe with him & maketh y<sup>e</sup> later  
ende worse then the beginninge: for in open  
sinnes there is hope of repētaunce / but in  
holy ypocrisie none at all. But what folo-  
wed: they slew their true & right kinge ad



## The Prologe.

sett Bpp. iij. wroge kinges arow / Under which  
all the noble bloud was slayne Bpp and  
halfe the comers therto / what in fraunce &  
what with their awne swerde / in fightinge  
amonge the selues for y crowne / & y cities  
and townes decayed and the land brought  
halfe in to a wyl'dernesse in respecte of that  
it was before.

And now Christ to preach repetaunce /  
is risen yett agayne out of his sepulchre  
in which the pope had buried him and kept  
him downe with his pilars and polayes  
and all disgyfinges of ypocrisie / with gyle /  
wiles and falshed / and with the swerd of al  
princes which he had blynded with his fal  
se marchaundice. And as I dowte not of y  
ensamples that are past / so am I sure that  
greate wzath will follow / excepte repetaun  
ce turne it backe agayne and cease it.

When Jonas had bene in te fishes bely  
a space & the rage of his conscience was so  
mewhat quieted and swaged and he come to  
him selfe agayne and had receaved a lytle  
hope / the qualmes & panges of desperatio  
which went over hys hert / halfe overco-

## The Prologe.

me/he prayed / as he maketh mencio in the  
texte sayenge: Jonas prayed **On** to the lord  
his god out of the bely of the fishe. But the  
wordes of that prayer are not here sett.

The prayer y here stonde th in the texte is  
the prayer of prayse & thākesgeuēge which  
he prayed and wrote when he was escaped  
and past all ieopardie.

**I**n the end of which prayer he sayth / I  
will sacrifice with the voyce of thankesge-  
uenge and paye that I haue Dowed / that  
sauinge cometh of the lorde. For Verely to  
cōfesse out of the herte / that all benefites co-  
me of God / euen out of the goodnesse of his  
mercie and not deseruinge of oure dedes / is  
the only sacrifice that pleaseth God. And  
to beleue that god only is the sauer / is the  
thynge that all the Jewes Dowed in theyr  
circumcision / as we in oure baptim. Which  
Dowe Jonas now tawght with experiēce /  
promiseth to paye. For those outwarde sa-  
crifices of bestes / **On** to which Jonas had  
haply ascribed to moch before / were but se-  
ble & childish thinges & not ordeyned / that  
the workes of thē selues shuld be a seruice

## The Prologe.

In to god / but In to the people / to put the  
in remembraunce of this inwarde sacrifice  
of thanks & of faith to trust and beleue in  
God the ony sauer. Which significacion  
when was awaye / they were abhominable  
and deuellysh ydolatre and imageser-  
uice: as oure ceremonies and sacramentes  
are become now to all that trust & beleue in  
the werke of them and ar not taught the  
significacions / to edispe theyr soules with  
knowlege and the doctrine of God.

When Jonas was cast vppō lond agay-  
ne / then his will was fre and had power to  
goo whother God sent him & to doo what  
God bade / his awne imaginations layed a-  
parte. For he had bene at a new scole / ye and  
in a fornace where he was purged of moche  
refuse & drosshe of fleshly wisdom / which  
resisted y wisdom of god & led Jonases wil-  
l contrary In to y will of god. For as ferre as  
we be blynd in Adam / we can not but seke  
& will oure awne profit / pleasure & glorie.  
And as ferre as we be taughte in the spū-  
te / we can not but seke & wyll the pleasure  
and glorie of God only.

## The Prologe.

**A**nd as for the.iiij.dayes iourney of Miniue/whether it were in length or to goo rounde aboute it or thorow all the stretes/I cōmitte vñ to the discreciō of other men. But I thinke that it was then the greatest citie of the world.

**A**nd that Jonas wēt a dayes iourney in the citie/I suppose he did it not in one daye: but wēt fapre & easly preachiḡe here a sermon & there a nother & rebuked the synne of the people for which they must perishe.

**A**nd when thou art come vñ to the repētaunce of the Miniuites/there hast thou sure earnest/that how soeuer angre god be/yet he remembreth mercie vñ to all that truly repent and beleue in mercie. Which ensample oure sauoure Christ also casteth in the teeth of the indurat Jewes sayenge: the Miniuites shall rise in iudgemēt with this nation and condemne them/ for they repented at the preachynge of Jonas/and beholde a greater thē Jonas here/meanyng of hym selfe. At whose preachynge yet / though it were neuer so mightie to perce the herte / & for all his miracles therto/the hard herted



## The Prologe.

Jewes coude not repent: when the heathen  
Niniuites repented at the bare preachynge  
of Jonas rebukinge theyr synnes with out  
any miracle at all.

**¶** Why? for y Jewes had scueded the spi-  
rituall law of God and with theyr gloses  
had made it all to gether erthie ad fleshly/  
and so had sett a Dayle or coueringe on Mo-  
ses face / to shodowe and darken y glorious  
brightnesse of his contenaunce. It was syn-  
ne to stele: but to robbe wedowes howses  
Vnder a coloure of longe praye / & to pol-  
le in the name of offeringes / and to snare y  
people with intollerable cōstitutions agēst  
all loue / to ketch theyr money out of theyr  
purses / was no synne at all.

**¶** To synye father ad mother was synn:  
But to withdraw helpe frō them at theyr  
nede / for blynde zeale of offeringe / Vn to the  
prosyt of the holy pharises / was then as  
meritorious as it is now to let all thy kyn-  
ne chose wheter they will synke or sweme /  
while thou byldest and makest good: y fun-  
datis for holy people which thou hast cho-  
sen to be thy chryste / for to sowple thy soule

## The Prologe.

with the oyle of theyr swete blessinges / &  
to be thy Iesus for to saue thy soule from y  
purgatory of the bloud that only purgeth  
synne / with theyr watchinge / fastinge / wol-  
wardgoinge & rpsynge at mydnyght etc.  
where wpth yet they purge not them sel-  
ues from theyr couetousnesse / pryde / lechu-  
ry or any vice that thou seyst amonge the  
laye people.

**I**t was greate synne for Christ to hea-  
le the people on the sabboth daye Vn to the  
glorie of God hys father / but none at all  
for them to helpe theyr catell Vnto theyr  
awne profett.

**I**t was synne to eate wpth Vnwaschen  
handes or on an Vnwaschen table / or out of  
an Vnwaschen dish: but to eate out of that  
purified dysch that which came of brybery /  
theft & extortion / was no synne at all.

**I**t was exceedynge meritorious to ma-  
ke many dyscyples: But to teach them to  
feare God in hys ordynaunces / had they  
no care at all.

**T**he hys prelates so defended the ryght  
of holy church ad so feared the people with

## The Prologe.

the curse of God & terrible paynes of hell/  
that no man durst leaue the vilest herke in  
hys gardeyne vntytthed. And the offerpyn-  
ge and thynges dedycat vñ to God for the  
profitt of hys holy bycars where in soch  
estymacion and reuerēce/that it was moch  
greater synne to sweare truly by them/thē  
to forswere thy selfe by God: what Venge-  
aunce then of God / and how terrible and  
cruell damnacion thynke ye preached they  
to fall on thē that had stolen soch holy thi-  
ges? And yet sayth Christ / that ryght-  
wesnesse and faith in keepynge promise/mer-  
cie and indyfferent iudgement were vtter-  
ly troden vnder fote and cleane dyspyssed of  
those blessed fathers / whych so mightely  
mayntened Abons patrimony and had mad  
it so prosperous and enuironed it and walled  
it aboute on euery syde with y feare of god/  
that noman durst twech it.

It was greate holynesse to garnyshe y se-  
pulchres of y prophetes & to cōdemne their  
awne fathers for sleynge of them: and yet  
were they thē selues for blinde zele of their  
awne cōstituciōs/as ready as their fathers

### The Prologe.

to sle whosoever testified vñ to them / the  
same trueth which the prophetes testified  
vñ to theyr fathers. So that Christ cōpa-  
reth all the rightwesnesse of those holy pa-  
triarkes vñ to the outwarde bewtpe of a  
paynted sepulchre full of stench and all vñ  
cleannesse wrythyn.

¶ And finally to begyld a mans neybour  
in forle bargeninge and to wrappe and cō-  
pase him in with cauteles of the law / was  
then as it is now in the kingdome of y<sup>e</sup> Ro-  
pe. By the reason where of they excluded  
the law of loue out of theyr hertes / and cōse-  
quently all true repentance: for how coude  
they repēt of y<sup>e</sup> they coude not se to be sinne?

¶ And on the other syde they had sett vpp  
a rightwesnesse of holy workes / to clense  
theyr soules with all: as the Pope sanctifi-  
eth vs with holy oyle / holy bred / holy salt /  
holy candel / holy dome ceremonies and ho-  
ly dome blessinges / and with what soever  
holynesse thou wilt sane with the holynes  
of Gods worde which only speaketh vñ to  
the herte and sheweth the soule hir filthy-  
nesse and Uncleannesse of synne / and leadeth



## The Prologe.

hith by þ waye of repentaunce vñ to þ foun-  
tayne of Chzistes bloude to washe it aw-  
ay thorough faith. By the reason of which  
falle rightwesnesse they were dysobedient  
vñ to the rightwesnesse of God/ which is  
the forgeuenesse of synne in Chzistes blou-  
de and coude not beleue it. And so thow  
fleschly interpretynge the law ad false ima-  
gined rightwesnesse/their hertes were har-  
dened ad made as stony as clay in an hote  
furnace of fire/ that they coude receaue ne-  
ther repentaunce nor faith or any myster  
of grace at all.

¶ But the hethen Ninuites/though they  
were blynded with lustes a good/ yet were  
in those. ii. poyntes vncorrupte and vnhar-  
dened/ & therfore with the only preachinge  
of Jonas came vñ to the knowlege of their  
synnes and confessed them & repented tru-  
ly & turned euery man from his euell dedes  
& declared theyr sorow of hert & true repen-  
taunce / with theyr dedes which they dyd  
out of faith & hope of forgeuenesse/ chasty-  
singe their bodie with praye & fastinge &  
with takinge all pleasures from the flesh:

## The Prologe.

trustynge/ as god was angre for their we-  
kednesse / even so shuld he forgeue them o-  
f hys mercye/ yf they repêted & forsoke their  
mysse lpyunge.

**A**nd in the last ende of all/ thou hast yet  
a goodly ensample of lernynge / to se how  
erthye Jonas is styll for all hys tryenge in  
the whales bely. He was so sore displeased  
because the Ninuities perished not/ that he  
was wery of hys lyfe and wished after the  
deeth for very sorow & payne / that he had  
loost the glorie of his prophesie/ in that  
his prophesie come not to passe. But god re-  
buked him with a likenesse sayenge: it gre-  
ueth thynne hert for the losse of a vile shrob-  
be or spraye/ wheron thou bestoweddest no  
laboure or cost / nether was it thynne handes  
werke. How moch moare then shuld greue  
myne herte/ the losse of so greate a multitu-  
de of innocêtes as are in Ninue/ which are  
all myne handes werke. Nay Jonas/ I am  
God ouer all/ and father as well vñ to the  
hethen as vñ to the Jewes & mercifull to  
all and warne yez I smyte: nether threte I  
so cruelly by any prophete/ but that I wyll

## The Prologe.

forgeue yf they repent ad ay mercie: nether  
in the other syde/ what soeuer I promyse/  
wyl I fulfyll it / saue for theyr sakes only  
whych trust in me and submitte them sel-  
ues to kepe my lawes of Very loue / as na-  
turall chyldey.



In this maner to read y scripture  
is y right vse therof & why y holy  
gost caused it to be writte. That is  
y thou first seke out y law / what god will  
haue the to doo / interpretinge it spirituallly  
with out glose or coueringe the brightnesse  
of Moses face / so y thou sele in thyne hert/  
how that it is damnable synne before god/  
not to loue they neyboure tha: is thyne eni-  
mie / as puerly as Christ loued the / and y  
not to loue thy neyboure in thyne herte / is  
to haue comitted all ready all synne agens-  
t him. And therefore vñ tyll that loue beco-  
me / thou must knowlege vñfay nedly that  
there is synne in the best dede thou doest .  
And it must earnestly greue thyne hert and  
thou must washe all thy good dedes in chri-  
stes bloude / yet they can be pure and an ac-  
ceptable sacrifice vñ to God / and must de-

## The Prologe.

fire god y father for his sake / to take thi de  
des aworth & to pardō y imperfectenesse of  
them / & to geue the power to doo thē better  
and with moare feruent loue.

¶ And on the other syde thou must serch  
diligently for the promises of mercie which  
God hath promised the agayne. Which .ij.  
poyntes / that is to wete / y laue spiritual-  
ly interpreted / how that all is dānable syn-  
ne that is not Vnsayned loue out of the gr-  
ownde and botom of the herte after the en-  
sample of Chrystes loue to vs / because we  
be all equally created ād formed of one god  
oure father / and indifferently bought & re-  
demed with one bloud of oure sauoure Je-  
sus Chyrist: ād that the promises be geuen  
Vn to a repentynge soule that thursteth  
and longeth after them / of the pure and fa-  
therly mercie of god thowow oure faith one-  
ly with oute al deseruinge of oure dedes or  
merites of oure werkes / but for Chrystes  
sake alone and for the merites ād deseruin-  
ges of his werkes / deth and passions that  
he sofered all to gether for vs & not for him  
selfe : whych .ij. poyntes I saye / if they be



## The Prologe.

written in thine herte / are the keyes which  
open all the scripture Vn to the / that no  
creature can locke the out / and with whi-  
ch thou shalt goo in and out / and finde pa-  
sure and fode euery where. And yf the-  
se lesons be not writtten in thyne herte/  
then is all the scripture shutt vpp / as a cor-  
nell in the shale / so that thou mayst read  
it and comen of it and reherse all the stozies  
of it and dispute sotilly and be a profoun-  
de sophister / and yet vnderstand not one  
hot therof.

And thridly that thou take the stozies &  
lives which are cōteyned in the bible / for su-  
ward vndowted ensamples / y God so will  
deale with vs Vn to the worldes ende.

There with Reader farewell and be com-  
mended Vn to God / and Vn to the grace of  
hys spyte. And first se that thou stoppe  
not thyne eares Vn to the callinge of god /  
and that thou harden not thine herte begy-  
led with fleschly interpretinge of the law &  
fasse imagined and ypocritish rightwesnes-  
se / and so the Miniuites ryse with the at y  
day of iudgement & condemne the.

## The Prologe.

**A**nd secundarily if thou finde ought amiss / when thou seyst thy selfe in the glasse of Gods worde / thynke it cōpendious wisdome / to amende y same betymes / monessed & warned by the ensample of other men / rather thē to tary vntill thou be beten also .

**A**nd thridly if it shall so chaunce / that y wild lustes of thy flesh shall blynd the and carie the cleane awaye with them for a tyme: yet at the later ende / when y god of all mercie shall haue compased the in on euery syde with tēptaciōs / tribulaciōs / aduersities & cōbraunce / to bringe y home agayne vñ to thyne awne herte / & to set thy sinnes wich thou woldest so fayne couer & put out of mynd with delectaciō of Voluptuous pastymes / before y eyes of thy cōscience: then call y faithfull ensample of Jonas & all lyke stories vñ to thy remēbraunce / and with Jonas turne vñ to thi father that smote y: not to cast y awaye / but to laye a corosie and a freatige playster vñ to y pocke that laye hid & fret inwarde / to draw y disease out & to make it appere / y thou mightest feale thy seckenes & y daunger therof & come & re

## The Prologe.

leue the healyng playster of mercie.

¶ And forget not y what soeuer ensample of mercie god hath shewed sens y Beginnynge of y world / the same is promised the / yf thou wilt in like maner turne agayne and receaued it as they dyd . And with Jonas be knownen of thy synne & cōfesse it & knowlege it Vn to thy father.

¶ And as y law which freteth thy cōscience is in thyne herte & is none outwarde thinge / evē so seke within in thine herte / y playster of mercie / the promyses of forgeuenesse in oure sauoure Jesus Christe / accordinge Vn to all the ensamples of mercie that are gonne before.

¶ And with Jonas let thē that wayte on Vanities & seke god here & there & in euery tēple saue in their hertes goo / & seke thou y testamēt of god in thyne hert. For in thyne hert is the worde of y law / & in thyne hert is y worde of sayth in the promises of mercie in Jesus Christe. So that yf thou cōfesse with a repentynge herte & knowlege and surely beleue y Jesus is lord over all synne / thou art saffe .

## The Prologe.

**A**nd finally when the rage of thy conscience is ceased and quieted with fast faith in the promises of mercie/then offer with Iohas the offeringe of prayse and thankesgivinge/ & paye the vow of thy baptim/that God only saueth/of his oly mercie & goodnesse: that is/beleue stedfastly & preach constantly/that it is God only that synneth/and God only that healeth: ascribunge y cause of thy tribulation vñ to thyne awne synne / and y cause of thy deliuerance vñ to the mercie of God.

**A**nd be ware of the leuē y saith we haue power in oure frewill before y preachinge of y Gospell/to deserue grace/ to kepe y law/ of cōgruite/or god to be vnrightwesse. And saie with Ihon in the first/y as y law was geuē by Moses/cuē so grace to fulfill it/is geuē by christe. And whē they saye oure dedes with grace deserue heuē/saye thou w<sup>t</sup> Paule Ro. vi. y euerlastinge life is the gifte of god t<sup>h</sup>orow Iesns Christ oure lord/& y we be made fornes by faith Ihon. i. & therefore heyes of god with christ Ro. viij. And saye that we receaue al of god t<sup>h</sup>orow faith



## The Prologe.

that foloweth repentaunce / & y we doo not  
oure werkes. Vn to god / but ether Vn to ou-  
r selues / to slep y sinne that remayneth in  
y flesh & to waye perfecte / ether vn to oure  
neighbours which doo as moch for vs agay-  
ne in some other thilgcs. And whē a mā ex-  
ceadeth in giftes of grace / let hi vnderstōde  
that they be geue him / as wel for his wea-  
ke brethren / as for him selfe: as though all  
the bled be cōmitted Vn to the panter / yet  
for his felowes with hym / which geue the  
thankes Vn to theyr sorde / and recompens-  
et the panter agayne with other kynde ser-  
uice in theyr offices. And when they saye  
that Christ hath made no satisfaccion for  
the synne we doo after oure baptym: saye  
thou wpyth the doctrine of Paule / that in  
oure baptym we receaue the merytes of  
Christes deeth thorow repentaunce and  
fayth of which two / baptym is the sygne.  
And though when we synne of fraistie af-  
ter oure baptym we receaue the sygne no  
moare / yet we be renewed agayne thorow  
repentaunce and fayth in Christes bloude /  
whych twayne / the sygne of baptym euer

## The Prologe.

contynued amonge vs in baptisynge oure  
younge children doeth euer kepe in mynde  
and call vs backe agayne vnto oure profes  
sion if we be gonne astraye / & promisseth vs  
forgeuenesse . Nether can actuall synne be  
washed awaye with oure werkes / but wi  
th Christes bloude: nether can there be any  
other sacrifice or satisfaccion to Godward  
for them / saue Christes bloude . for as  
moch as we can doo no werkes vnto God /  
but receaue only of his mercie with oure re  
pentynge sayth / thorow Iesus Christe ou  
re lord and only sauer : vnto whom & vnto  
to God oure father thorow him / and  
vnto hys holy spirite / that only  
purergeth / sanctifieth & was  
heth vs in the innocēt  
bloude of oure re  
demption / be

praysse

for

ever

AMEN.



# The Storie of the prophete Jonas.

## The first Chapter.

**T**he worde of the lord came vñ  
to the prophete Jonas & sonne  
of Amithai sayenge: ryse & gett  
the to Ninive that greate citie  
& preach vñ to the / how that  
theyr wickednesse is come vpp before me.

And Jonas made hi ready to fle to Tharsis fro the presens of y lord / & gatt hym  
downe to Joppe / and founde there a sheppe  
ready to go to Tharsis / & payed his fare /  
& wet aborde / to goo with them to Tharsis  
fro the presens of the lord.

But y lord hurled a greate winde in to  
y se / so that there was a myghtie tēpest in  
the se: in so moch y the shepp was lyke to  
goo in peces. And the mariners were asca-  
ped & cried every man vñ to his god / & cast  
out y goodes y were in y sheppe in to y se /  
to lighten it of the. But Jonas gatt him  
vnder the hatches & layed him downe and  
slembrede. And y master of the sheppe ca-  
me to him & sayd vñ to hi / why slembereest  
thou? vpp / & call vñ to thy god / that God  
maye thinke on vs / that we perissh not.

## The first Chapter.

**A**nd they sayde one to a nother / come & lett vs cast lottes / to know for whose cause we are thus troublede. And they cast lottes. And y<sup>e</sup> lott fell vppon Jonas.

**T**hen they said vnto hi / tel vs for whose cause we are thus troubled: what is thine occupaciō / whence comest thou / how is thy cōtre called / & of what nacion art thou?

**A**nd he answered them / I am an Ebreue: & the lord God of heuen which made both se and drie land / I feare. Then were the men exceedingly afraid & sayd vñ to him / why diddest thou so? for they knew that he was fled from the presens of the lord / because he had told them.

**T**hen they sayd vñ to hym / what shall we doo vnto the / that the se may cease fro troubleinge vs: for the se wrought & was troublous. And he answered them / take me and cast me in to the se / & so shall it lett you be in reste: for I wotte / it is for my sake / that this greate tempest is come vppon you. Neuerthelesse the men assayed w<sup>th</sup> rowenge to bringe the sheppe to lande: but it wold not be / because the se so wrought &



## Of Jonas.

was so troublous agenst them. Wherefore they cried Vn to the lorde & sayd: O lorde latt vs not perishe for this mans deeth / neither laye innocēt bloud Vn to oure charge: for thou lorde even as thy pleasure was / so thou hast done.

¶ And thē they toke Jonas / & cast hī in to y<sup>e</sup> se / & the se leste ragynge. And y<sup>e</sup> men feared the lorde excedingly: & sacrificed sacrifice Vn to the lorde: and bowed bowes.

### The seconde Chapter.

**B**ut y<sup>e</sup> lorde prepared a greate fyssh / to swallow vp Jonas. And so was Jonas in y<sup>e</sup> bowels of y<sup>e</sup> fyssh. iij. dayes & iij. nightes. And Jonas prayed vnto y<sup>e</sup> lord his god out of y<sup>e</sup> bowels of the fyssh.

¶ And he sayde: in my tribulacion I called Vn to the lorde / and he answered me: out of the bely of hell I cried / and thou herdest my voyce. For thou hadest cast me downe depe in the middes of the se: & the floud cōpassed me aboute: and all thy waues & rowles of water wet ouer me: & I thought y<sup>e</sup> I had bene cast awaye out of thy sight. But I will yet agayne loke towarde thy holy temple.

The.iiij.Chap.

The water cōpased me euē vñ to the very soule of me; the depe laye aboute me:ād the wedes were wrappte aboude myne heed.

And I wēt downe vñ to the botome of the hylls / & was barred in with erth on euery syde for euer. And yet thou lord my God broughtest vp my life agayne out of corruption. When my soule faynted in me / I thought on the lord: & my prayer came in vñ to the / even in to thy holy temple. They y observe vayne Vanities / haue forsakē him that was mercifull vñ to them. But I wil sacrifice vñ to the with the Voce of thankes gevinge / & will paye that I haue vowed / that sauinge cometh of the lord.

¶ And the lord spake vñ to the fisch: and it cast out Jonas agayne vppon y drie lande.

The.iiij.Chapter.

**W**hen came the worde of the lord vñ to Jonas agayne sayenge: vpp / ād gett y to Ninie that greate cite / & preache vñ to thē the preachynge which I bade y. And he arose & wēt to Ninie at y lordes cōmaundmēt. Ninie was a greate cite vñ to god / cōteynge.iiij.dayes iourney

## Of Jonas.

¶ And Jonas went to & entred in to y<sup>e</sup> citie  
euen a dayes iourney / and cried sayenge :  
There shall not passe. xl. dayes but Ninie-  
ue shall be ouerthrowen.

¶ And the people of Ninieue beleued God/  
and proclaymed fastynge / and arayed them-  
selues in sackcloth / as well the greates as  
the small of them.

¶ And y<sup>e</sup> tydinges came vnto the kinge of  
Ninieue / which arose out of his sete / and did  
his apparell of & put on sackcloth / & sate hi  
downe in ashes. And it was cried and com-  
maunded in Ninieue by y<sup>e</sup> auctorite of y<sup>e</sup> kin-  
ge and of his lordes sayenge : se that nether  
man or beest / oxe or shepe tast ought at all / &  
that they nether fede or drinke water.

¶ And they put on sackcloth both man and  
beest / & cried vnto God mightily / and tur-  
ned euery man from his wicked waye / and  
fro doenge wroge in which they were ac-  
customed / sayenge : who can tell whether god  
will turne & repent / & cease from his fere  
wrathe / that we perish not : And when god  
saw thei<sup>r</sup> workes / how they turned from  
thei<sup>r</sup> wicked wayes / he repented on y<sup>e</sup> euell

**¶ The.iiij. Chapter.**

which he sayd he wold doo vñ to them / and  
dyd it not.

**¶ The.iiij. Chapter.**

**W**herfore Jonas was sore discontent  
and angre. And he prayed vñ to the  
lorde and sayd: O lord / was not this  
my sayenge when I was yet in my contre?  
And therfore I hasted rather to fle to T-  
harsis: for I knew well ynough that thou  
wast a mercifull god / ful of cōpassion / long  
yet thou be angre and of greate mercie and  
repentest when thou art come to take pu-  
nishment. Now therfore take my life from  
me / for I had leuer dye then liue. And the  
lorde said vñ to Jonas / art thou so angrie?  
¶ And Jonas gate him out of the citie and  
sate him downe on the est syde theroffe / and  
made him there a bothe and sate ther vnder  
in the shadowe / till he might se what shuld  
chaunce vñ to the citie.

¶ And the lorde prepared as it were a wild  
vine which sprāge vp ouer Jonas / that he  
might haue shadowe ouer his heed / to deli-  
uer him out of his payne. And Jonas was  
exceedyng glad of the wild vine.



## Of Jonas.

¶ And the lord ordeyned a worme agens<sup>t</sup> the sprynge of y<sup>e</sup> morow mornynge which smote the wild vine / that it wethered awaye. And assone as the sonne was vpp / God prepared a feruent west winde: so that y<sup>e</sup> sonne bete ouer the heed of Jonas. that he fainted agayne and wisshed vnto hys soule that he might dye / and sayd / it is better for me to dye then to liue.

¶ And god sayd vnto Jonas / art thou so angry for thy wildvine? And he sayde / I am angry a goode / even on to the deeth. And the lord sayde / thou hast compassion on a wild vine / wheron thou bestoweddest no labourer ner madest it growe / which sprang vpp in one night and perished in another: and shuld not I haue compassion on Ninive that greates citie / wherin there is a multitude of people / euen aboue an hundred thousande that know not theyr right hand from the lyfte / besydes moche catell?

